



BHAGAVAD GITA

CHAPTER 3

KARMA YOGA

(Yoga of Action)

43 Verses

Chapter 3 - Verse 1

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते
मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां
नियोजयसि केशव ॥ ३-१ ॥

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkim karmaṇi ghōrē mām
niyōjayasi kēśava ||3-1||

Arjuna said : If it be thought by you that ‘knowledge’ is superior to ‘action’, O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

Chapter 3 - Verse 2

व्यामिश्रेणेव वाक्येन
बुद्धिं मोहयसीव मे ।
तदेकं वद् निश्चित्य
येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

vyāmiśrēṇēva vākyēna
buddhim mōhayasīva mē |
tadēkam vada niścītya
yēna śrēyō'hamāpnuyām| |3-2||

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that ‘one’ way by which, I, for certain, may attain the Highest. [Chapter 3 – Verse 2]

Chapter 3 - Verse 3

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साह्यानां
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānūvāca |
loke'smin dvividhā niṣṭhā
purā prokttā mayā'nagha |
jñānayogaṇa sāṃkhyānām
karmayogaṇa yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

Chapter 3 - Verse 4

न कर्मणामनारम्भाद्
नैष्कर्म्यं पुरुषोऽश्वुते ।
न च संन्यसनादेव
सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhād
naiṣkarmyam puruṣo'śnutē |
na ca sannyasanādēva
siddhiṁ samadhigacchati ||3-4||

Not by non-performance of action does man reach action lessness; nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśah karma
sarvah prakṛtijairguṇaiḥ ||3-5||

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakrti (nature). [Chapter 3 – Verse 5]

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

karmendriyaṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

Chapter 3 - Verse 7

यस्त्वन्दियाणि मनसा
नियम्यारभतेऽर्जुन ।
कर्मन्दियैः कर्मयोगम्
असक्तः स विशिष्यते ॥ ३-७ ॥

**yastvindriyāṇi manasā
niyamyārabhatē'rjuna ।
karmēndriyaiḥ karmayōgam
asaktah sa viśiṣyatē ॥३-७॥**

But, whosoever, controlling the senses by the mind, O Arjuna, engages his organs of action in Karma-yoga, without attachment, he excels. [Chapter 3 – Verse 7]

Chapter 3 - Verse 8

नियतं कुरु कर्म त्वं
कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते
न प्रसिद्धेदकर्मणः ॥ ३-८ ॥

**niyataṁ kuru karma tvam
karma jyāyō hyakarmanāḥ ।
śarīrayātrāpi ca tē
na prasiddhyēd akarmanāḥ ॥३-८॥**

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

Chapter 3 - Verse 9

यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय
मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra
loko'yam karmabandhanaḥ ।
tadartham karma kaunteya
muktasaṅgaḥ samācara || 3-9 ||

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

Chapter 3 - Verse 10

सहयज्ञाः प्रजाः सूष्ठा
पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम्
एष वोऽस्त्विष्टकामधुक् ॥ ३-१० ॥

sahayajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatih ।
anena prasaviṣyadhvam
eṣa vo'stviṣṭakāmadhuk || 3-10 ||

The Prajapati (the Creator), having in the beginning (of creation) created mankind together with sacrifices, said, “By this shall you prosper; let this be the milch cow of your desires – kamadhuk” (the mythological cow which yields all desired objects). [Chapter 3 – Verse 10]

Chapter 3 - Verse 11

देवान्भावयतानेन
ते देवा भावयन्तु वः ।
परस्परं भावयन्तः
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

**devān bhāvayatānena
te devā bhāvayantu vah ।
parasparam bhāvayantaḥ
śreyah param avāpyastha || 3-11 ||**

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

Chapter 3 - Verse 12

इष्टान्मोगान्हि वो देवाः
दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यः
यो भुङ्गे स्तेन एव सः ॥ ३-१२ ॥

**iṣṭān bhōgān hi vō dēvā
dāsyantē yajñabhāvitāḥ ।
tairdattān apradāyaibhyah
yō bhunktē stēna ēva saḥ || 3-12 ||**

The devas, nourished by the sacrifice, will give you the desired objects. Indeed, he who enjoys objects given by the devas, without offering (in return) to them, is verily a thief. [Chapter 3 – Verse 12]

Chapter 3 - Verse 13

यज्ञशिष्टाशिनः सन्त
मुच्यन्ते सर्वकिल्बिषे ।
भुञ्जते ते त्वघं पापाः
ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥

yajñaśiṣṭāśinah santah
mucyantē sarvakilbiṣaiḥ ।
bhuñjatē tē tvagham pāpāḥ
yē pacantyātmakāraṇāt ॥ 3-13 ॥

The righteous, who eat the remnants of the sacrifices are freed from all sins; but those sinful ones, who cook food (only) for their own sake, verily eat but sin. [Chapter 3 – Verse 13]

Chapter 3 - Verse 14

अन्नाद्भवन्ति भूतानि
पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यः
यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

annād bhavanti bhūtāni
parjanyād annasambhavaḥ ।
yajñād bhavati parjanyaḥ
yajñāḥ karmasamudbhavaḥ ॥ 3-14 ॥

From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

Chapter 3 - Verse 15

कर्म ब्रह्मोद्भवं विद्धि
ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म
नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

karma brahmödbhavam viddhi
brahmākṣarasamudbhavam |
tasmāt sarvagataṁ brahma
nityam yajñē pratiṣṭhitam || 3-15 ||

Know you that action comes from Brahmaji (the Creator) and Brahmaji comes from the Imperishable. Therefore, the all-pervading Brahman (God Principle) ever rests in sacrifice.
[Chapter 3 – Verse 15]

Chapter 3 - Verse 16

एवं प्रवर्तितं चक्रं
नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामः
मोघं पार्थ स जीवति ॥ ३-१६ ॥

ēvam̄ pravartitam̄ cakram̄
nānuvartayatīha yaḥ |
aghāyurindriyārāmaḥ
mōgham̄ pārtha sa jīvati || 3-16 ||

He, who does not follow here the wheel thus set revolving, is of a sinful life, rejoicing in the senses. He lives in vain, O son of Prtha. [Chapter 3 – Verse 16]

Chapter 3 - Verse 17

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavah ।
ātmanyēva ca santuṣṭah
tasya kāryam na vidyatē || 3-17 ||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

Chapter 3 - Verse 18

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayah || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

तस्मादसक्तः स ततं
कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म
परमाप्नोति पूरुषः ॥ ३-१९ ॥

tasmād asaktaḥ satataṁ
kāryam karma samācara ।
asaktō hyācaran karma
param āpnōti pūruṣah ॥ 3-19 ॥

Therefore, always perform action which should be done without attachment; for, by performing action without attachment man attains the Supreme. [Chapter 3 – Verse 19]

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्घमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiwa hi saṃsiddhim
āsthitā janakādayaḥ ।
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi ॥ 3-20 ॥

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

Chapter 3 - Verse 21

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ ।
sa yat pramāṇam kurutē
lōkastad anuvartatē || 3-21 ||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

Chapter 3 - Verse 22

न मे पार्थस्ति कर्तव्यं
त्रिषु लोकेषु किञ्चन ।
नानवास्तमवास्तव्यं
वर्त एव च कर्मणि ॥ ३-२२ ॥

na mē pārthāsti kartavyam
triṣu lōkēṣu kiñcana ।
nānavāptam avāptavyam
varta ēva ca karmaṇi || 3-22 ||

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action.
[Chapter 3 – Verse 22]

Chapter 3 - Verse 23

यदि ह्यहं न वर्तेयं
जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

yadi hyahaṁ na vartēyam
jātu karmaṇyatandritaḥ ।
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśah || 3-23 ||

For, should I not ever engage myself in action without relaxation, men would in every way follow My path, O son of Prtha. [Chapter 3 – Verse 23]

Chapter 3 - Verse 24

उत्सीदेयुरिमे लोका
न कुर्या कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामु
पहन्यामिमाः प्रजाः ॥ ३-२४ ॥

utsīdēyurimē lōkā
na kuryām karma cēdaham |
saṅkarasya ca kartā syām
upahanyāmimāḥ prajāḥ || 3-24 ||

These worlds would perish, if I did not perform action; I would be the author of confusion of caste and would destroy these beings. [Chapter 3 – Verse 24]

Chapter 3 - Verse 25

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुलोकसञ्ज्ञहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṁsaḥ
yathā kurvanti bhārata ।
kuryād vidvāṁstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

Chapter 3 - Verse 26

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसञ्ज्ञिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṁ janayēd
ajñānām karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

Chapter 3 - Verse 27

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśah ।
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

Chapter 3 - Verse 28

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayoh ।
guṇā guṇeṣu vartanta
iti matvā na sajjatē || 3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

Chapter 3 - Verse 29

प्रकृतेर्गुणसमूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्वविदो मन्दान्
कृत्स्वविन्न विचालयेत् ॥ ३-२९ ॥

**prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu |
tān akṛtsnavidō mandān
kr̥tsnavinna vicālayēt || 3-29 ||**

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

Chapter 3 - Verse 30

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

**mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvaraḥ || 3-30 ||**

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

Chapter 3 - Verse 31

ये मे मतमिदं नित्यम्
अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तः
मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

yē mē matamidaṁ nityam
anutiṣṭhanti mānavāḥ ।
śraddhāvantō'nasūyantah
mucyantē tē'pi karmabhiḥ ॥ 3-31 ॥

Those men, who constantly practise this teaching of Mine, full of faith and without cavilling, they too, are freed from actions. [Chapter 3 – Verse 31]

Chapter 3 - Verse 32

ये त्वेतदभ्यसूयन्तो
नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्
विद्धि नष्टानचेतसः ॥ ३-३२ ॥

yē tvētadabhyasūyantah
nānutiṣṭhanti mē matam ।
sarvajñānavimūḍhāṁstān
viddhi naṣṭān acētasah ॥ 3-32 ॥

But, those who carp at My teaching and do not practise it, deluded in all knowledge, and devoid of discrimination, know them to be doomed to destruction. [Chapter 3 – Verse 32]

Chapter 3 - Verse 33

सदृशं चेष्टते स्वस्याः
प्रकृतेज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

sadr̄śam cēṣṭatē svasyāḥ
prakṛtērjñānavān api ।
prakṛtim yānti bhūtāni
nigrahaḥ kiṁ kariṣyati || 3-33 ||

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

Chapter 3 - Verse 34

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau ।
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

Chapter 3 - Verse 35

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः
परधर्मो भयावहः ॥ ३-३५ ॥

śrēyān svadharmō viguṇah
paradharmāt svanuṣṭhitāt ।
svadharmē nidhanam śrēyah
paradharmō bhayāvahaḥ || 3-35 ||

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

Chapter 3 - Verse 36

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं
पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय
बलादिव नियोजितः ॥ ३-३६ ॥

arjuna uvāca
atha kēna prayuktō'yam
pāpam carati pūruṣaḥ ।
anicchannapi vārṣṇēya
balādiva niyōjitaḥ || 3-36 ||

Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

Chapter 3 - Verse 37

श्रीभगवानुवाच ।
 काम एष क्रोध एषः
 रजोगुणसमुद्भवः ।
 महाशनो महापापमा
 विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānūvāca
 kāma ēṣa krōdha ēṣah
 rajōguṇasamudbhavaḥ ।
 mahāśanō mahāpāpmā
 viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

Chapter 3 - Verse 38

धूमेनात्रियते वह्नि
 यथादर्शो मलेन च ।
 यथोल्बेनावृतो गर्भ
 तथा तेनेदमावृतम् ॥ ३-३८ ॥

dhūmēna "vriyatē vahnih
 yathā'darśo malēna ca ।
 yathōlbēnāvṛtō garbha
 tathā tēnēdam āvṛtam || 3-38 ||

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

Chapter 3 - Verse 39

आवृतं ज्ञानमेतेन
ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय
दुष्पूरेणानलेन च ॥ ३-३९ ॥

āvṛtaṁ jñānam ētēna
jñāninō nityavairiṇā ।
kāmarūpēṇa kauntēya
duṣpūrēṇānalēna ca || 3-39 ||

Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is difficult to appease, like fire. [Chapter 3 – Verse 39]

Chapter 3 - Verse 40

इन्द्रियाणि मनो बुद्धिः
अस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येषः
ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

indriyāṇi manō buddhiḥ
asyādhiṣṭhānam ucyatē ।
ētairvimōhayatyēṣah
jñānam āvṛtya dēhinam || 3-40 ||

The senses, the mind and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]

Chapter 3 - Verse 41

तस्मात्त्वमिन्द्रियाण्यादौ
नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं
ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥

tasmāt tvamindriyāṇyādau
niyamya bharatarśabha |
pāpmānam prajahi hyēnam
jñānavijñānanāśanam ||3-41||

Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom. [Chapter 3 – Verse 41]

Chapter 3 - Verse 42

इन्द्रियाणि पराण्याहुः
इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः
र्यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṇyāhuḥ
indriyēbhyaḥ param manah |
manasastu parā buddhiḥ
yō buddhēḥ paratastu saḥ || 3-42 ||

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

एवं बुद्धेः परं बुद्धा
 संस्तम्यात्मानमात्मना ।
 जहि शत्रुं महाबाहो
 कामरूपं दुरासदम् ॥ ३-४३ ॥

ēvam buddhēḥ param buddhvā
 samstabhyatmānam ātmanā |
 jahi śatrum mahābāhō
 kāmarūpam durāsadam || 3-43 ||

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer.
 [Chapter 3 – Verse 43]